لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ihsan 1354—June 1975

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless follow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

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A Sura from the Holy Quran (IV)

بسم الله الرحمن الرحيم

قل يا ايها الكفرون ـ لا اعبد ما تعبدون ـ و لا انتم عبدون ما اعبد ـ و لا انا عابد ما عبدتم ـ و لا انتم عبدون ما اعبد لكم دينكم ولى دين

Say, 'O ye disbelievers ! 'I worship not as you worship ; 'Nor do you worship as I worship. 'And I shall not worship that which you worship ; 'Nor will you worship Him Whom I worship'. 'For you your religion, and for me my religfon.'

There is no doubt that because of particular reasons or

with reference to the context a general word can be used to give a specific sense. The Holy Quran, also, sometimes, uses a general word in a specific sense. But to deduce a specific meaning from a general word used in the Quran without any justification is wrong. For, it would mean that we are trying to limit the Quranic meanings, or in other words, to confine its vastness into a smaller circle and to turn the great ocean of Quran into a small river. This is no way to explain the Quran. So first of all, we should see if there is any reason to narrow down the vast sense borne out by the dictionary and by the Quranic idiom.

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The dictionary gives the meanings of *Kafir* as one who denies. It does not differentiate between an unbeliever who is an idolater and who is a non-idolater, or Meccan or otherwise. Anybody who denies anything will be called *Kafir*. And *al-Kafirun* includes all those who deny.

Although it is a fact that according to the usage of Arabic language, or for that matter, of all the languages, sometimes, the words, apparently limiting the meanings, in reality, express a general sense. And sometimes, the words apparently expressing a general statement, refer to a particular meaning. This mode of speech is adopted for giving a comprehensiveness to the language. For instance, by keeping a particular person in view, we say 'the mischief-maker is always punished'. Now these words express a general truth, but, we are, in fact, refering to a particular individual. On the other hand, when addressing a liar, we say: 'You have lied so you will be disgraced'. Here, although we address a particular person but we are stating a general truth that as everybody who lies is disgraced so shall he whom we are addressing.

Thus to particularise a general word and to generalise a particular word is a mode of speech adopted in all the languages. Without adopting it, we would be using lengthy sentences to say something which refers to a very minute thing. There

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is no doubt that sometimes this mode of speech may give rise to a misunderstanding. But the context and the occasion of speech determine the sense of a sentence. The Quran has also adopted this mode. The scholars of *Fiqh*, however, have followed the principle of generally prefering generality over particularity. Thus when the subject dealt with is general, the words giving a particular sense will not limit its meanings to that sense alone. On the other hand, inspite of particular words used, the general meanings of that sentence will be taken.

But to limit to a particular sense, what is said in general words, it would be necessary that there must be a positive and solid reason for doing so. In the absence of such a reason a general sentence will not be taken to mean anything specific. Allama Sayyuti, in his work *Ittaqan*, says :

> "The scholars have differed in this regard. Whether the general words used would be taken to give general meanings or the particular cause of uttering that general statement will limit its meanings to a particular sense"

He goes on to say : 'in our opinion the first view is the correct one'. Professor Sheikh Muhammad Al-Khizri says :

> "When general words are used they will be taken to convey a general sense. But if there is a definite reason to limit the meanings of the general words, in that case general words may convey a specific sense".

As we have already discussed, sometimes the subject under discussion is general but a particular reference is made to a particular people, and sometimes the reference is to a particnlar people but the subject under discussion refers to the mankind in general. In both the cases the presence of positive arguments to support the meanings taken is essential. Therefore we cannot say that those who applied the verse under discussion to a particular group of people or to particular persons, were wrong

in their opinion, if they had an argument to back their conclusions. Because this mode of speech is used in Quran and in all the languages of the world. What concerns us here is whether there is any reason to say that the words يا ايها الكافرون refer to a particular group of people and not to all the unbelievers. To determine this we should first turn to Quran itself. The Quran declares the idolaters as unbelievers. It says :

لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين
حتى تاتيهم البينة ـ

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"Those who disbelieve from among the people of the Book and the idolaters would not desist from disbelief until there came to them clear evidence." (98 : 2)

This verse uses the word *Kafir* for the idolaters as well for the Jews, the Christians and for all other unbelievers. So the word *Kafir* according to the Quranic idiom, is a general word and does not refer to any particular people.

Now we take up the subject discussed in the present sura. The verses following the one under discussion say :

لا اعبد ما تعبدون و لا انتم عابدون ما اعبد

"I will not worship what you worship nor shall you worship what I worship".

Evidently this is also a general statement. For the Holy Prophet, peace and blessings of Allah be upon him and his companions, did not only avoid the worship of idols but also avoided the way and the mode of worship followed by the Jews, the Christians and the followers of other religions. The Holy Prophet never offered prayers as the Jews or Christians prayed. Nor the Jews or Christians offered prayers in the Islamic manner. So what is said in this verse is applicable as much to the unbelievers of Mecca as to all the other unbelievers of the world. Because, first of all, there is no other religion

in the world except Islam which teaches absolute Unity of God. Even if, apparently, unity is, at all, found in any religion, it differs a great deal from the Quran, in the description of Divine Attributes. For instance, Judaism presents a God Who grants nearnes only to those belonging to the Jewish race. Could the Holy Prophet or the Muslims be expected to worship a god who was believed to have chosen the sons of Israel as his beloved and who differentiated in the treatment ef Israelites from other peoples. To worship such a god would evidently mean that Islam is a false religion for its founder was a non-Isreali. Similarly, the Majusis who were certainly people of the Book, also differed greatly from the Muslims in describing Divine attributes. Therefore, if the followers of religions other than the idolaters of Mecca could be expected to believe in God as presented by Islam or to follow the Islamic way of worship then it could be said that though the words used are general but as there are certain religions which can adopt the Islamic way of worship and as they have presented a God Who can also be worshipped by a Muslim, the word in the verse under discussion cannot be taken to convey a general sense but must be taken to refer only to such unbelievers who can neither worship in Islamic way nor can the Muslims worship in their way. But it is not so, and all the non-Muslims come under the category discussed in this sura. Therefore how can we narrow down and particularise the meanings of the word الكافرون in the context of the meanings of this sura.

(To be continued)

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DIVINE HELP

A Poem by the Promised Messiah

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے
وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے
وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے
کبھی وہ خاک ہو کر دشمنوں کے سر پہ پڑتی ہے
کبھی ہو کر وہ پانی ان پہ اک طوفان لاتی ہے
غرض رکتے نہیں ہرگز خدا کے کام بندوں سے
بھلا خالق کے آگے خلق کی کچھ پیش جاتی

(براہین احمدیہ حصہ دوم ص۱۱۴ مطبوعہ ۱۸۸۰ء)

To the righteous
And holy people of God,
Comes the help and succour
of God—without fail :
And when it comes,
For the whole world
It puts on display
A universe of the most
Miraculous things !

At times
It turns into a strong gale,
Which sweeps the path
Clear of obstacles

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Of all kinds, as if they were
Of no more consequence,
Of no more weight
Than the merest chaff !
Again, at times, it comes
As a raging fire,
To reduce every opponent
To a heep of ash !

Or it turns
Into dust and ashes,
Which fall on the head
Of the enemy, to denote
His discomfiture,
And disgrace ; while oft
It assumes the shape
And form of water,
In a swirling flood,
To overwhelm them all
In an irresistible
Upsurge of the waves !

In short, the works of God,
And the purpose of God,
Can never be arrested,
Can never be interrupted,
By the weak and helpless
Designs of mortal men :
For, indeed, how can things
Created, come to have
Any kind of strength, when pitted
Against the limitless might
Of the Creator Himself ?

Translation: Sufi A. Q. Niaz
(Psalms of Ahmad)

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RANCOUR

Bashir Ahmad Orchard

"Leave not in our hearts any rancour against those who believe." (Quran 59 : 11)

The value of pure gold is negligible compared with the value of a pure heart. As the latter is harder to acquire than the former consequently more persons posses gold than purity of heart.

There are many persons who are far advanced in spiritual development and worthy of emulation ; but even they are not immunue from satan's influence other than an exceptional few. It is true that they are men and women of high dedication and they have travelled far along the Right Path ; but still they fall far short of perfection.

Rancour is a negative state of mind in which one holds inimical feelings of one kind or another towards another person or persons. Blessed is that person whose heart is free from all taint of rancour. It is a spiritual poison which enervates soul magnetism. Every spiritual wayfarer realises the adverse effect it has on both spiritual and physical health. The Promised Messiah has said :

> "We should always connive at the faults of our friends, no matter how serious they may be."
>
> "Avoid malice and deal with human beings in sympathy and love."

The Promised Messiah possessed a heart devoid of the slightest trace of rancour. Rancour prevents serenity and all thirsty souls seek its antidote. It stems from certain hellish moods and emotions which include the following ;

Resentment.
Revenge.
Contempt.
Pride.
Dislike.
Jealousy.
Selfishness.
Anger.
Suspicion.

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One must strive to overcome these obstacles of spiritual progress because they are all sources of rancour. Life is a constant battle against oneself. A famous preacher once said :

"I have had more trouble with myself than with any other man."

(Beecher)

The struggle calls for constant prayers and vigilence. Progress may be slow ; but slow and steady wins the race. The victory is priceless.

"But I will write of him who fights And vanquishes his sins.

"Who struggles on through weary years Against himself and wins."

(Caroline Bigelow le Row)

Life is a battle for the purification of the soul ; and as rancour soils it with spiritual rust it behoves all believers to grind to dust this serpent of satan. Let us take a look at those nine moods and emotions in which germinate the seeds of rancour.

RESENTMENT

Resentful thoughts towards others generates rancour in the

heart. There are many causes which give rise to thoughts of this nature. One may feel one has suffered a personal injury from an ill remark or a callous act ; or one may feel displeased with the conduct or attitude of somebody. The result is that one's thoughts towards that person are always of an unfriendly nature. Thoughts of this kind create an obstruction in the development of purity and holiness of mind.

REVENGE

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This evil propensity is resentment at it's worst. It has been said :

> "Revenge is the abject pleasure of an abject mind." (Juvenal)

Revenge fires the mind with rancour. This devillish cancer must never be allowed to pervade the mind. It must be uprooted at the instant it appears. How may one be successful in defeating this foe ? A few valueable guide posts may help :

> "The noblest vengeance is to forgive."
>
> (Hand book of Preaching by H.H. Boen)

> "Forgiveness and a smile is the best revenge."
>
> (Samuel Palmer)

> "When thou hast power of vengeance abstain from the power of taking it."
>
> (Hazrat Ali)

While being crucified Jesus prayed to his tormentors :

> "Father, forgive them ; for they know not what they do."
>
> (Luke 23 : 34)

During the early years of Islam the Muslims in Mecca had been cruelly persecuted by the idolatrous Meccans who had inflicted all kinds of inhuman treatment upon them. The Holy Prophet and his small band of devoted followers were compelled to migrate to Medina for sanctuary. Converts to Islam increased. The Holy Prophet yearned for the time when he

might be able to return to Mecca ; but he had to wait ten years before this was possible. When he did return he was accompanied by ten thousand followers who could have taken Mecca by storm ; but the Holy Prophet gave strict orders that there should be no bloodshed despite the earlier enormities committed on the Muslims by the Meccans. The Holy Prophet entered Mecca full of forgiveness for his persecutors and he dealt severely with only a handful of persons who had been guilty of excessive crimes. All others he pardoned although they had committed grievous injuries upon him and his smaller group of converts when they had resided in Mecca ; and even after they had migrated to Medina those same Meccans had persued them and battled against them on several occasions. Such was the magnanimity of the Holy Prophet. He never sought revenge. His heart was full of mercy, sympathy and love for mankind.

CONTEMPT

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Contempt and scorn is another manifestion of rancour. This mental attitude is incompatible with the spirit of holiness. One may strongly dislike the behaviour or characteristics of somebody but one's thoughts towerds him should always be of a charitable nature. Contempt hardens the heart

Almost everyone suffers ill health in one way or another during his or her lifetime. Millions wantonly injure their health through careless habits of living. Smokers drinkers and gormandisers are but a few examples. Those who pass through life unscathed are infinitesimal. Similarly everyone except the prophets of God suffers to a lesser or greater extent from spiritual maladies. One does not treat the physically sick with contemptuous indifference ; nor should the spiritually sick be treated in a similar manner. One's attitude towards them should be one of sympathy - not antipathy.

PRIDE

Rancour sprouts from pride. One who is proud even in the least degree is inclined to think improperly towards others. All derogatory thoughts mixed with prejudice are rancourous. Pride is detested by God :

"Walk not on the earth proudly".
(Quran 17 : 39)

"Evil indeed is the abode of the proud."
(Quran : 16 : 30)

It has has also been said concerning this sin :

"The proud will be gathered together on the Day of Ressurrection like seeds in the form of men. Disgrace shall surround them from every place."
(Holy Prophet)

"Your vices of which you are ashamed are better than your virtues of which you are proud."
(Hazrat Ali)

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"I say truly that on the Day of Judgement arrogance shall be regarded as the greatest calamity next only to ascribing partners to God. It is an affliction that humuliates a man in both the worlds."
(Promised Messiah)

Pride is such a subtle power that even good and noble people are often unaware that they are showing it. Constant self-surveillance is essential. When judging others - and even oneself- it should be kept in mind, however, that there is a clear distinction between personal dignity and pride. The former is wholesome self-respect.

DISLIKE

One may dislike certain attitudes, mannerisms, characteristics and habits in a person ; but one should not harbour ani-

mosity. This rule in moral philosophy has been summarised :

"Hate no one ; hate their vices. Not themselves."
(Brainard)

A believer seeks to win the pleasure and love of God. He desires to reflect the light of heaven. He yearns for peace of mind in a troubled world. Where there is animosity there is rancour ; and this feeling burns within the heart like a destructive fire. It is incompatible with the spirit of holiness. Rancorous thoughts towards others polutes the heart with satanic poison. Blessed is he who is master of his thoughts.

JEALOUSY

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Jealousy is fuel for rancour. Its deadly venom devitalises the soul of spirituai magnetism and hinders cultivation of this same heavenly power. It is an emotion which assails everyone from time to time and to a lesser or greater extent. It is an emotion which is extremely hard to prevent entrance into the heart ; and also to extinguish once it has taken flame. The Bible says :

"Jealousy is cruel as the grave : the coals thereof are coals of fire which hath a most vehement flame."
(Song of Solomon 8 : 6)

Love and jealousy often go hand in hand for where there is love there is also jealousy. Both love and jealousy enter the heart uninvited. There is no explanatory reason why two persons are sometimes drawn together by deep bonds of love. Neither invited the love. It just found its way into their hearts. More or less in a similar way jealousy finds its way into peoples' hearts. It is not invited. The spiritual man abhors its presence and does all in his power to combat it with the aid of prayers and mental discipline ; and as much as he is successful so is he more easily able to resist and combat it in

the future until such times that he becomes master of himself and is no longer violable to its obtrusion.

> "May Allah be our Protector from the evil of envier when he envies."
>
> (Quran 113 : 6)

SELFISHNESS

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Disinterest and negligence in the welfare of others is selfishness. It breeds unfriendliness which in turn generates feelings of rancour. Islam teaches the value and importance of charity especially towards one's neighbours. Indifference is selfishness. Neglect of responsibility towards others is selfishness. Grievances, grudges and ill-will often stem from selfishness. It has been said :

> "Selfishness is the root and source of all natural and moral evils."
>
> (Emmons)

> "Selfishness is the great unknown sin."
>
> (Southern Churchman)

Naturally one is not obliged morally to concede to all the wishes of everyone ; but one should avail oneself of opportunities in rendering service to others on appropriate occasions even at one's own inconvenience. Hazrat Ali has said :

> "To do good to others and help them mercifully is a sign of nobleness and magnanimity."

ANGER

A moral quality is an emotion exercised under correct control. Anger is not improper on certain occasions. The Promised Messiah said that he would become angered on learning that the Holy Prophet had been abused or insulted. Our concern is the retention of anger on improper occasions.

Anger arouses ill feeling which is the same as rancorous thinking ; and this is what we are trying to avoid because it is a hellish state of mind :

> "Do not destroy the beauty of your soul by anger and revenge."
>
> (Zoroastrian Teaching)

> "A man in a passion rides a mad horse."
>
> (Benjamin Franklin)

> "Try to suppress anger for the harm it does is irrepairable."
>
> (Hazrat Ali)

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Every spiritual traveller is well advised to make earnest and constant effort in suppression of unwarranted anger. An angry person is liable to say or do things which he will regret latter. Bitter and harsh words leave an indellible impression on the minds of others. They snap the bonds of human relationships. An outburst of anger has estranged friends, husbands and wives, parents and children. The irritable person irritates himself as well as everybody else. He is suffering from rancorous fever. The Holy Prophet has stressed the virtue of calmness and patience :

> "Two draughts are more acceptable to God than all other ones. One of anger swallowed with calmness and the other of calmity borne with patience."
>
> (Holy Prophet)

SUSPICION

Suspicion leads to a great deal of misunderstanding because more often than not it is wrong or inaccurate. It causes one person to misjudge another, often resulting in ill feeling of one kind or another. Ill feeling is rancour. It is no friend of virtue and an enemy to good relations and happiness.

"O ye who believe, avoid frequent suspicions; for suspicions in some cases is a sin."

(Quran 49 : 13)

"Suspicion is the poison of true friendship."

(Augustine)

One should handle all rumours with the utmost caution and be extremely careful in the matter of voicing one's own suspicions about other persons.

NO RANCOUR IN PARADISE

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A heart free from rancour is a blessing from heaven. It is a condition of bliss, for, in this world even the righteous are constantly grappling with enemy—some more succssfully than others; but in paradise they will be completely immune from its influence :

"Verily the righteous will be placed amidst gardens and fountains. 'Enter therein with peace and safety.' And We shall remove whatever of rancour may be in their breasts so that they will become as brothers seated on thrones facing one another."

(Quran 15 : 46-48)

All praise is due to Allah, Lord of all the Worlds.

Islam and the Problem of Social Inequality

Abdus Salam Akhtar M.A.

Perhaps the greatest ailment which has afflicted mankind and caused numereus bloody revolutions in the world, is the superiority of one class over the other, and the preponderance of one startum of society over others which are condemned as subordinates, either by birth, or by profession, or both. The psychological reaction coming as it does, from these so-called lower levels of society has toppled monarchines, kingdoms and states, and has completely upset the socio-economic system prevaling for centuries in most parts of the earth. The wave still continues to rise in Africa and in some countries of South East Asia, where it has taken numerous social and political shapes to combat aparthied, capitalism, and vested interests in particular. Yet the world at large has still to see, an efficient, durable socio-economic system, which may work as a basis for the uplift of human values in general, and a happy satisfaction of moral and spiritual yearnings in particular.

How Did the Problem Arise ?

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The problem of one class getting hegemony over others, or an individual feeling superior by birth, position or place, is not a new one, but has an unfortunate history behind it. In the early Vedas, when mankind had hardly started collective habitation, we have verses, showing classification of human beings into Brahmans Kashattris, Vaishas, and Sudras, the last ones, of course, being assigned the lowest position in social hierarchy. But how they were regarded and treated in the Hindu society, becomes evident from the following injunctions :

'Manu Simarti' admittedly an authentic Hindu scripture, says :

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"A man of the lowest class who shall insolently place himself on the same seat with one of the highest shall either be banished with a mark on his hinder parts or the king shall cause a gash to be made on his buttock". (VIII - 281)

"A Brahman may seize without hesitation, if he be distressed for a subsistance, the goods of the Sudra slave, for as that slave can have no property, his master can take his goods". (VIII - 417)

"But a man of the servile class whether bought or unbought may be compelled to form servile duty, because such a man was created by the Self-Existant for the purpose of serving Brahmans" (VIII - 413)

This doctrine of discrimination between the castes, goes much farther. In the case of the death of a person leaving behind vidows belonging to different castes, it is written :

"Or let him who knows the law make ten shares of the whole estate and justly distribute them according to the following rule : The Brahman (son) shall take four shares, the son of the Kashatri, three, the son of the Vaisha shall have two the son of the Sudra may take one share".

(Laws of Manu. Tr. by G. Buhler. LX—p. 152).

This unfortunate classification took a different shape in Judaism, but with no redeeming note. Judaism taught that the descendents of Israel alone are the chosen ones of God and the rest of mankind is created to serve them. The conditions it lays down on the nations opposed to it, can be calculated from the following verses :

"When thou comest nigh into a city to fight against it, then proclaim peace into it. And it shall be, if it make thee answer of peace and open unto thee, then it shall be that all the people that is found therein, shall be tributaries unto thee. And if it will make no peace with thee, but will make war against thee, then thou shall besiege it. And when the Lord thy God hath delivered it into thine hands, thou shall smite every male thereof with

> the edge of the sword. But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take into thyself, and thou shalt eat the spoil of thine enemies, which the Lord thy God, has given thee".
>
> (Deut. 20 : 10 - 15)

This is with regard to foreign countries. With regard to the land of Canaan, which was the promised Land, the injuction is still more stringent.

> "But of the cities of these people which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth".
>
> (Deut 20 : 16)

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This is the social and economic system prescribed by Judaism. If Judaism were to prevail, every male 'Gentile' would be put to the sword and their women and children reduced to slavery,

Centuries later, when the Brahmanic and the Jewish philosophy had tightened the cornres on the poor 'Gentiles", Christianity came with a Message of Love, But that "Love" - alas, was meant only for the sons of the lost sheep of Israel. When Jesus sent his disciples to preach his message, he said.

> "Go not into the way of Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the House of Israel". (Matth 10 : 5-6)

Again in Matthew 15 : 24, we read :

> "But he answered and said, I am not sent but unto the lost sheep of the House of Israel",

This limitation of the message of 'Love' hardly gave any relief to suffering non-Israelites, the poor "Gentiles". On the contrary the privations and hardships they suffered increased manifold, and that was further augmented by a peculiar tenet of Christian faith, that the Divine Law was a curse.

If the law of God Almighty (Who created all things with an equal hand) is a curse, then all that it ordains and pro-

hibits must also be a curse. Again it follows logically, that the Christian law based on Divine injunctions can not formulate a definite universal programme for whatever be the programme, it will be a curse because, it is a part of, or follows from, the Divine Law, which is a curse. The natural outcome of this unbecoming philosophy was that for want of anything better, whatever a successful and dominant Christian nation strove after, was described as the Christian ideal and whatever philosophy, could at any time, be in the ascendent was called Christian philosophy. Thus Christianity became the ally of the powerful and the victorious, leaving the vanquished to themselves.

Islam Revolutionises Society

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Such was the type of teachings which governed humanity in the pre-Islamic dark period of history. Historians agree to call it a dark span", for it encouraged, tyranny, feudalism, oppression and exploitation to the worst extent. No vice was left and no virtue attempted, during that unholy period of human existence. Society had broken itself into mutually rebellious groups and man lay at the mercy of the lords, patriarchs, and the "power-hawks", who squeezed blood from the bones of all, on whom they could lay their icy hands, without qualm, or restraint. In this context, Islam appeared, as a dynamic force of human dignity. Its advent was a revolution in the true sense, for it completely transformed the nature and structure of human society. It proved a shock to those who oppressed and exploited, and a blessings to those who felt helpless and hopeless.

The starting point of all Islamic thought, whether political, economic or social is the truth that real ownership, sovereignity and power belongs only to God. The Holy Quran says:

> "And blessed is He to whom belongs the kingdom of the heavens and the earth, and what is between them, and with Him is the knowledge of the hour, and to

Him shall you be brought back." (43 : 45).

The truth expressed in these words forms the fundamental basis of all Islamic teachings. Everything it contains, lies with God, to whom returns in the last resort, everything that breaths and lives in this world.

Evidently where a man holds an office as a trust, he, for his behaviour in that capacity, is answerable to the agency which put him in that position. No one therefore can presume to act as if he were the absolute master, because real ownership and mastery over everything and every one, lies only with God : others in their respective spheres are no more than Trustees answerable before God for the manner in which they discharge the trust reposed in them.

The Holy Quran further lays down another important principle as follows :

> "Allah commands you to make over the trust to those who are worthy and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Allah is seeing, Hearing". (4 : 59)

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When in a position to have a say in the matter of appoint ment to some job, our duty from God is to select the best man for the job capable of handling the affairs with integrity, forbearance, sagacity and strength, while those who are appointed to these offices are enjoined to guard against partiality, for or against, particular individuals, classes or nations. No one is to be unduly suppressed or unduly uplifted to the detriment of others.

Even-handed justice for all, irrespeetive of the circumstances of birth, financial weight, colour, class, political leanings, or religious affiliations, constitutes the corner - stone of what a society ought to be, according to the Islamic order.

The Impact of Islamic teaching on Human Mind

It is not difficult to calculate the effects of this revolutionary teaching on human mind. The famous historian Gibbon, in his "Rise and Fall of the Roaman Empire", presents a picture of a Turkish king, Malik Shah, son of Alp Arsalan.

"Malik Shah was only a youth when his father died and three powerful claimants rose to dispute the throne with him, a brother, an uncle and a cousin. His Prime Minister, was Nizamud-Din Tusi, who was a Shia and therefore persuaded his royal master to visit the Tomb of Imam Musa Raza to offer prayers for victory in its sacred precincts. After the prayers Malik Shah asked Niazamud Din what he had prayed for. The Prime Minister answered that he had prayed for royal victory against the rebels. The youthful king heard this reply in reflective silence, then added, "As for me I prayed to God to take away from me my life and crown and to bestow it upon my brother, if he was better qualified to rule over the Muslims".

Such a spirit of dedication and self-denial was totally unknown before among kings and emperors. A simple fact, that an ordainary man in the street could stand side by side with an Emperor before God in prayers, proved that all men were equal in the eyes of God, and that none could be placed higher than others, except on the basis of piety and righteousness. This evidently gave rise to a moral consciousness, and exalted the virtue in man to such an extent, where it had never reached before.

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But before we dwell on the principles of social justice advocated by Islam and the policies enunciated to ameliorate class distinctions and establish healthier atmosphere of good-will among the various sections of people, it will be worth while to mark the stages of reaction, which the fury and indignation of masses adopted to banish authority, capitalism, and hereditary-control, once for all.

Communists' Reaction ..... Extremist and one-Sided

We have seen that masses almost in all countries, felt trodden and trampled for, centuries, under a tyranical order of political hierarchy. This tyranny had actually taken its start from the early Hindu caste-system, a sketch of which has already been given, and later on, it was augmented by the Zionist oppression, both financially and socially, in Europe and the middle Easrern countries. Christianisy offered no relief, rather, as history testifies to this fact, the Christian missionaries worked under government patronage, and took pains to seek government patronage, wherever they went. Their sacio-economic enterprise,was always out to seek funds, and money they could not get without inner co-operation with the big land-lords, labour owners, and merchant-heads.

The natural outcome of all this was that the teeming millions working as labourers, peasants, and work-men took a violent turn to overthrow domination of every kind. The first volcanic eurption occurred in France in 1739, where monarchy with all its paraphernalia was thrown overboard, and then in England, where the Industrial Revolution, turned tables against all vested feudal interests in 1848. These two world phenomena, set up the world-labouring class in the forefront and started a reaction, which reached its violent culmination in Russia.

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The movement started when two Germans: Karl Marx and Engels published a pamphlet called "The Communist Manifesto", in which they vehemently criticized the existing social order, and advised to overthrow it by all means legal or illegal. It is warth while to quote here Dr. Grayson Kirk, President of the Columbia University U.S.A. He writes:

> "Marxist doctrine taught that socialism woulud be reached through seizure of political power by the working classes, Lenin expanded this theory to show that the working class could obtain political power only if it

was represented by a compact disciplined group of professional revolutionaries capable of stirring up mass violence. On this theory the Bolsheviks seized power in Russia in 1917. Stalin developed this idea further. He taught that the interests of the working class all over the world are the same as those of the Soviet Union. In other words the interests of the rulers of the Soviet Union override all other interests including those of the workers or of any local communist party. Any action is justifiable if it serves Soviet ends. Whenever national ideals prove useful to Soviet policy, they are encouraged, when they conflict with Soviet interests they are opposed.

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"If communism is to be established in a country, the existing government must be removed. To accomplish this Communism should be ready to use any methods. "It is absolutely necessary", Lenin wrote, "for every communist party systematically to combine legal with illegal work, legal with illegal organization. Sabotage, assassination and armed revolt are justified in order to replace an existing government." And in this process Communism uses all forms of economic strife and national hatreds, as well as any oraganisation or movement which is useful.

"Marx concluded that the bourgeois state would be taken over by a spontaneous uprising of the proletariat. The dictatorship of the proletariat would seize political power, destroy bourgeois institutions and defeat all the forces which would keep working to restore capitalism. Eventually the proletariat would remain and the "Classless scciety", would be a reality".

('What is Communism' By Dr. Grayson Kirk p. 24)

Dr. Grayson's account clearly shows that :

1. Communism, in all its forms (national or internationl

seeks to capture authority and power by spontaneous uprising and revolt.

2. It uses all methods, legal or illegal, to overthrow the existing order.

3. It aims at destroying all institutions contrary to Commuuism, including every individual, or, organization which may happen to differ with it even with the most honest intentions.

4. It can not tolerate, within its state. any difference of opinion on any ground social or economic.

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In the Company of the Promised Messiah

(By Ch. Ali Muhammad B.A., B.T.)

(PART II)

The Year 1906 Continued

The Haqiqat-ul-Wahi

The *Haqiqat ul Wahi* , like the Brahin-i-Ahmadiyya is the most important book from the pen of the Promised Messiah which he compiled in 1906 and published on May 15, 1907. The compilation of the Book was necessitated by the mushroom growth of a number of men in India who professed to be recipients of visions and revelations, while in reality they were under the thumb of Satanic agencies. Not only that but they had the audacity to bring their dreams and visions in support of their false beliefs to decive the ignorant masses.

Therefore the authors attention was drawn to the need of establishing a criterian to judge between a true and a false dream, vision or revelation. The holy author has divided the whole subject into four chapters, the first dealing wifh those dreamer who, no doubt see some dreams or have some revelations but, in reality, they have no genuine contact with God. it is only the natural frame of their mind that gives raise to certain dreams and revelations, which do not spring from a pure, sincere and guiltless heart. Their experiences, therefore, have no spiritual value. Such dreamers may belong to any class of society, non-believers, heretics, licencious men or women. There dreams are far beyond the halo of heavenly light and as such, are to be discarded.

Dreamers of the second cataegary are those who might claim some sort of contact with God, but it is not very significant. There are certain impurities which are still lurking in

their inner self. Such dreamers may be likened to a man who sees fire burning at a distance, but he has not moved near enough the fire so as to feel the warmth of it. Mere sight of the fire will not save him from the ravages of cold. Unless a dreamer treads carefully along the right path, he is not blessed with a perfectly clear manifestation of God's mercy. As a matter of fact, the clearness of revelation is in proportion to the cleanliness of dreamer's heart. The purer the heart, the clearer the manifestation of God. Just as when you look into a mirror, the cleanliness of the image will depend upon the cleanliness of the looking-glass.

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Dreamers of the third category are those who burn the cloak of their selfish desires in the fire of the Love of God; who lead a very difficult life for the sake of their Creator, who suffer all sorts of pains for the sake of their Lord, who refuse to comply with the behests of their self; who exhibit such a power of their faith in God that even the angels wonder at them; they are the warriors of God, who parry all the onslaughts of Lucifer. Their sincerity and faithfulness to their Creator is proverbial. Wordly charms allure them nor does the love of wife or children turn them away from from God. In short, they are not daunted by any fear, nothing in the world can stand in their way or interfere with the performance of their duty to God.

The dreams, visions and revelations of such men of God are the most reliant, they always come true. Their hearts are as pure and clean as clear, distilied water, free from all impurities. They reflect the attributes of God in the mirror of their pure hearts.

Islam is the only religion on the surface of the earth today which claims to produce men of such spiritual calibre. Muslim saints in the past guided the people in their neighbourhood, like stars in the firmament at night. Even in our own times, men of this calibre are not wanting; Hazrat Mirza Ghulam Ahmad of Qadian was raised at the beginning of the 14th century (Hijra) to defend Islam against the onslaughts of christians,

Hindus and others.

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The New Entrants

(a) HAZRAT MIRZA AZIZ AHMAD M.A.

Hazrat Mirza Aziz Ahmad, son of (Hazrat) Mirza Sultan Ahmad, was born on October 3, 1890 at Qadian. He was the first grandson of the Promised Messiah (peace be on him) who joined the fold of Ahmadiyyat of his own free will probably in 1905, when he was a student of the 9th class T. I. High School, Qadian. Mirza Aziz Ahmad passed his Entrance (Matriculation) examination in 1906 and then went to join the Aligarh College where he graduated in 1908. He then joined the Government College, Lahore and took his Master's Degree in Economics. He then joined the Punjab Civil service and retired as A.D.M.

He joins the Ahmadiyya Movement.

The Promised Messiah had a vision on October 20, 1899 in which he saw a boy of slender build with a rosy complexion whose name was Aziz and the word 'Sultan' formed part of his fathers name. The vision actually came true when Mirza Aziz Ahmad, son of Mirza Sultan Ahmad was brought to the presence of the Promised Messiah in the Mubarak Mosque by Sheikh Yaqub Ali Irfani, Maulvi Abdul Karim of Sialkot and Sahibzada Mirza Mahmud Ahmad. He was then and there initiated into the Ahmadiyya Movement. On the day following Mirza Aziz Ahmad was invited to a feast along with other young members of the family in the house of the Promised Messiah who was much pleased with his own grandson's initiation into the Ahmadiyya Movement and at the fulfilment of his previous vision. Mirza Aziz Ahmad had also the privilege of being a member of the marriage-party of Sahibzada Mirza Bashir Ahmad to Peshawar on May, 10, 1906. On the death of his first wife, Mirza Aziz

Ahmad married Nasirah Begum the eldest daughter of Mir Muhammad Ishaque, in March, 1930. After his retirement from government service Mirza Aziz Ahmad placed his services at the disposal of Hazrat Khalifatul Masih II. He was appointed Chief Secretary to Hazrat Khalifatul Masih in 1949 in which capacity he selflessly served the community for a number of years.

Character

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Mirza Aziz Ahmad, possessed all the good qualities of head and heart and the study of the Holy Quran gave him an insight into the realm of spirituality. He was a loving husband, kind father, faithful friend and a noble foe. He was well-known for his jovial talk, pleasing manners and sympathetic attitude. He died, after a brief illness, on January 25, 1973 and was given a proper burial in the special enclosure of the Bahishti Maqbara, Rabwah. May his soul ever rest in higher regions of paradise, Amen.

(b) MAULVI ALI AHMAD HAQQANI.

Maulvi Ali Ahmad was born in 1865 at Kalanaur, district Gurdaspur. He picked up knowledge of the Persian language and literature with his father Maulvi Nazim-ud-Din. He also acquired a good practical knowledge of Arabic. He went to join the Normal School at Lahore where he made his acquaintance of Mirza Arshad Gorgani of Delhi and 'showed' him his poems. He joined the Education Department and served it faithfully for a long time. In his search for the truth he scanned all English translation of the Vedas and the Upanashidas and studied the Bible-intently from beginning to end. He also studied the Holy Quran and offered his prayer regularly. During his stay in Lahore he studied books on Ahmadiyyat and came to the conclusion that he should cast his lot with the Claiment notwithstanding the stiff opposi-

tion of the Ulema of the day. He came to Qadian in 1906 and tendered his allegiance to the Promised Messiah (peace be on him). He spent the last 16 years of his life in Rawalplndi. He was elected president of the local Ahmadiyya Community of which he was the moving spirit. He died at the early age of 51 years, His poems have been collected into a book, called The 'Guldasta-i-Haqqani'. His two sons, Bashir Ahmad, B.A.LL.B and Nazir Ahmad Rahmani were both poets and men of learning.

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(c) SHEIKH MUHAMMAD USAF, Editor, The 'Noor' Qadian.

Sh. Muhammad Usaf was a convert from Sikhism. In June 1906 he came to Qadian, met with Maulana Noor-ud-Din who introdueed him to the Promised Messiah. The Sh. narrated the circumstances under which his conversion to Islam was brought about. The Promised Messiah was very much impressed by his narrative and asked the Maulana to arrange for a public lecture. Our new brother delivered his maiden speech in the Aqsa Mosque on June 29, 1906.

He was posted as a vernacular teacher in the T.I. High School, Qadian. The Sh. started a newspaper 'al-Noor' in the time of Hazrat Khalifatul Masih I which preached Islam to the Sikhs. The Sheikh also translated the Holy Quran into the Gurmukhi, and into Hindi for the benefit of the Sikhs and the Hindus. He also wrote a biography of the Holy Prophet Muhammad (peace and blessings of God be on him) which was fondly read by the Sikhs. After the partition of India in 1947 the Sheikh migrated to Gujranwala with his family. He paid a visit to Rabwah in 1951 and was granted audience by Hazrat Khalifatul Masih II. On return home he sickened and died on may 6, 1952. His last will to his sons was that his body be conveyed to Rabwah for burial. Hazrat Khalifatul Masih offered the funeral prayers. He was interred in the Bahishti Maqbara along with the companions of the Promised Messiah (peace be on him) May his soul ever rest in peace.

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